A U M

The problem of religion is not the problem of God but the problem of man.
—ERICH FROMM

THEOSOPHY

Vol. L April, 1962 No. 6

RAPPORT OF MEN

IN the life of the individual, the true processes of growth and development do not begin until the man deliberately turns away from the tendency to regard his surroundings as primary factors in the making of his life. When he is able to acknowledge circumstances and events as no more than reflected images of his own past decisions—forming a composite picture of himself—he has reached that high plateau of egoic choice where he will inaugurate a new cycle of behavior, giving the word destiny the only meaning it can have for human beings.

Here, we are wont to say, is a crisis the outcome of which depends upon the arousal of the spiritual will. We say this, and it is no doubt true, but it is not the whole truth. Decision cannot be clear, and the will cannot be intended, unless there is understanding of the issues which must be resolved. And since decisions are made in the mind, the understanding achieved will result from the habits of thinking which arm the individual for meeting the crisis. This is the reason for the great emphasis on *philosophy* in the teachings of Theosophy.

A man is brought to a crisis by the confrontation of an absolute dilemma—a situation presenting what seem equally impossible alternatives. In a circumstance of this sort, there is only one thing to do—to see the situation in another light. This means rising to another level of perception, sometimes spoken of as *impersonal* perception. By impersonal analysis, the factors of the situation take on the aspect of illustrations of the operation of cause and effect. When this kind of observation is possible, the dilemma begins to lose its character of being a "plight" suf-

fered by the person, becoming instead a complex of effects which can be explained by reference to the causes of these effects, and then, because it has been explained, dissolved or changed.

The habitual practice of philosophy, of reasoning from cause to effect, or from effect back to cause, is the only means by which human beings can sustain an impersonal attitude of mind. The doctrines of Karma and Reincarnation, with all that they imply, when used as tools in the practice of philosophy, prevent the frustration of intelligence. They give the process of rational explanation a universal scope. A man can philosophize without them, but the resulting region of explanation will of necessity remain personal and small. The measured despair of the Existentialist thinker illustrates the limits to explanation found by earnest and even profoundly impartial men who try to establish meanings for human experience without the enlarging perspectives of Karma and Reincarnation.

We can see the validity of this account of individual human development, accepting its implications and striving to make its insights a matter of practical application, but what about the development of the race or nation, or of the world? Can any parallel be established for *collective* development?

An individual can learn something about himself and the relation of his choices to his Karma, but how can such subtleties be dealt with collectively, by a "society," or even be recognized and defined in acceptable terms?

There is nonetheless a parallel, and the first stage of the correspondence has already been reached—that is, the dilemma now confronting the nations of the world has grown to crisis proportions. The instruments of a national policy which involves war are no longer rational tools that can be used with the deliberation and control that men of moral intelligence insist upon exercising. The tensions and the anxiety produced by this dilemma have made men in every land speak of the insanity of continuing to expand already immeasurably destructive military facilities, while the prospect of being defenseless against nations which choose to go further in this direction is equally appalling to others.

"Security" is the word on which the dilemma turns. Obviously, so long as familiar meanings are attached to this word, the dilemma cannot be resolved. But how, in the short time that seems to be left, can whole societies acquire a philosophical understanding of the idea of

"security"? The obstacles seem insuperable, and meanwhile the pressure for decision grows.

There is in the conceptual vocabulary of the Theosophical philosophy the idea of the "group" mind, but not much is known about how it is constituted or how it works, except in terms of the typical psycho-social phenomena of Kali Yuga. We have some experience of the madness of crowds, of the intoxication of mass delusions, of the contagion of fear and the sudden spread of emotional excitement. The other pole of collective feeling—one hesitates to speak of anything so apparently meaningless to us as collective "thought"—lies in the subtle bonds of spiritual longing, the deep sympathy of brotherhood, the sense of inner identity with others and with the rest of life. The great question is, whether or not, in the crisis of the age, there has been enough philosophical questing on the part of individual minds to open up the channels to this resource of collective mankind in time of crisis. The answer to this question remains to be seen.

It is a fact well known in human experience that a crisis involving far-reaching decision will often bring out hidden reserves in individuals. There are a few instances in history which illustrate the similar inspiration of groups, although these are mostly taken from the annals of heroism in conflict. But there has never been anything "miraculous" about these events. Societies or groups exhibiting extreme bravery or responsibility have always had a high proportion of heroic individuals who, so to say, created the mold or pattern for the common action.

This, one may say, gives light on the extraordinary importance of self-reliant individual thinking at the present juncture of history. The flow of the feeling of brotherhood cannot find channels to reach the great mass of mankind unless there are living arteries supplied by individual men who take the lead in practical expressions of brotherhood.

But, given an arterial system of compassionate, brotherly thinking, the world, or a significant portion of the world, may *feel* the living strength of moral and spiritual intelligence, and thus begin to gain a sense of participation in another kind of security—the security which lies in the fellowship of all mankind.

ARE CHELAS "MEDIUMS"?

[''Are Chelas 'Mediums'?'' by H. P. Blavatsky, first published in the *Theosophist* for June, 1884, and last reprinted in THEOSOPHY for July, 1947, is something more than an academic definition of misunderstood terms. The ideas expressed are important—could they only be known—to every man, woman and child. Any one who reads a book, goes to the theatre, or listens to the radio; who joins an army, a political party or a church; as well as one who *refuses,* from motives either of principle or prejudice, to do any one of these things—is concerned with the problem here outlined. To know himself, man must know of what or whom he is the "medium," and what are the component parts of the being, nature, or "self" he aims to control. And though he will find no other knowledge so difficult to avail himself of, he can inwardly realize that no other knowledge will finally avail him. —Eds. THEOSOPHY]

ACCORDING to the newest edition of the *Imperial Dictionary,* by John Ogilvie, L.L.D., "A medium is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made; especially one who is said to be capable of holding intercourse with the spirits of the deceased."

As Occultists do not believe in any communication with the "spirits of the deceased" in the ordinary acceptation of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression *"by animal magnetism"* would probably have been modified, if the editor of the *Imperial Dictionary* had been an Occultist, we therefore are only concerned with the first part of the definition of the word *"Medium,"* which says: *"A Medium is a person, through whom the action of another being is said to be manifested and transmitted"*; and we should like to be permitted to add: *"By the either consciously or unconsciously active will of that other being."*

It would be extremely difficult to find on earth a human being who could not be more or less influenced by the *"Animal Magnetism"* or by the active *Will* (which sends out that "Magnetism") of another. If the beloved General rides along the front, the soldiers all become *"Mediums."* They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse per-

vades them all; each one becomes the "Medium" of another, the coward becomes filled with heroism, and only he who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The "revival preacher" will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce "a change of heart" amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics "that come to scoff, remain to pray." People go to the theatre and shed tears or "split their sides" with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him.* All men and all women and children are therefore *Mediums,* and a person who is not a *Medium* is a monster, an abortion of nature, because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word "Medium" in the popular acceptation of the term; unless we add a few words, and say: "A medium is a person through whom the action of another being is said to be manifested and transmitted *to an abnormal extent* by the consciously or unconsciously active will of that other being." This reduces the number of "Mediums" in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little "weaknesses," and every man has his little "mediumship"—that is to say, some vulnerable point by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a "medium." Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings

to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or for bad purposes. This other "being" may be an *idea,* such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion, and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, *"the nature of the being whose action is transmitted through him,"* or he may not know it. He may be

under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela," although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influence of every unknown power, is undoubtedly a "crank," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a "Medium" in the vulgar acceptation of the term, is a question which had better be left to the reader—after a due consideration of the above—to decide for himself.

THE EARTH CHAIN OF GLOBES

I

ALTHOUGH H.P.B. gave out to several of those who met her during the period from 1875 to 1878 the very same teachings in respect to the nature of man and of the "worlds" he evolves in as were afterwards publicly expounded in *Esoteric Buddhism* by Mr. Sinnett upon letters received by him through her from her Teachers, the credit of thus publishing those teachings, if such credit is desired, must be granted to that author. But at the time he began his publications, we who had known the doctrines so many years before wrote to H.P.B. complaining that the method adopted would lead to confusion on the one hand and to a materializing of the doctrines on the other, while, of course, no objection was made in general to the divulgement of what at a prior date had been given us in confidence, for he could not and would not have given the teachings to the public at all unless he had been permitted to do so. And after all these years the confusion to which our letters adverted has arisen among Theosophists, while there has been an apparent lack of attempt to clear it away. In respect to the "Earth Chain of Globes," the materializing of the doctrine and the confusion in the minds of students have been greater than in regard to any other of the teachings. This cloudiness I will now attempt to dissipate, if possible, with the help of some of H.P.B.'s own words in her book, the time having arrived and permission being granted, and access being also had to certain plain statements thereupon from the original sources.

In *Esoteric Buddhism,* 6th ed., p. 77, we find in reference to the "Chain of Globes":

> Separated as these are in regard to the grossly mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces. . . . It is along these subtle currents that the life elements pass from world to world. . . . The most ethereal of the whole series. . . . As it passes from world Z back again to world A.

Then follows, for illustrative purposes, the figure of a series of tubs to represent the various globes of the whole series, one filling up from

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NOTE.—These articles by Mr. Judge first appeared in the *Path* for February, March and April, 1893, and were reprinted in the present form in THEOSOPHY for February, 1950.

the overflow out of the preceding tub. Further, that the life wave *reaches* Globe A or B, and so on.

All this, in the absence of other explanations, and naturally consequent upon modern habits of thought, has fixed the idea in minds of many that the seven globes through which the evolution of man is carried on are in fact separated from each other; that they have between each other spaces along which currents flow to and from; and although the illustration of the series of tubs might be very well used for even the most metaphysical of problems, it had the effect of additionally deepening the idea of the actual separation from each other of the seven "globes." It has been thought that they were as much apart from each other as any visible planet, although connected by "subtle currents and forces."

But the fact is otherwise. The seven globes of earth's chain are not separated at all, and are interblended and mixed with each other. To make it clearer, if we were to develop inner sight so as to perceive on the plane of the next globe, the fifth, it would not appear as a definite ball in the sky or space. Whether it be smaller or larger than this earth—a fact not yet cleared up—it would be seen to possess the earth as the earth holds it.

It may be asked, Why was this not told in the beginning? Because it was useless to tell, no one being at hand to understand it; and also because if insisted on—and it was not of enough importance to require insistence—the consequence might have been that even Mr. Sinnett would not have published his invaluable and extremely useful book. He confessed in that work that the doctrines propounded were new to him, and seemingly opposed to modern ideas of nature. In great part this was true, though there were very many who did not find them new, but who were not sufficient in number to risk then an insistence on a point that might too far violate the materialistic conceptions prevalent. Since then, however, times have altered, and a large and daily increasing number of minds are ready for the destruction of the idea contained in these words from the above quotation: *"Separated as these are in regard to the grossly mechanical matter of which they are composed."* Strike out this statement, and the rest of the explanation can be construed to agree with the facts as laid down by those who inspired the book.

The globes of the earth-chain are not "separated in regard to the grossly mechanical particles," but their particles are interblended. When

we pass on to the plane of life which Globe 5 or E represents, it will be and appear to our then senses as gross, while the particles of this one will not be visible although still interblended with the other. It was to this very sentence that we objected in 1885, because it contains the statement of a fallacy growing out of materialistic conception.

On this very subject the teachers of H.P.B. wrote, *Secret Doctrine,* v. I, p. 166:

> Were psychic and spiritual teachings more fully understood, it would be next to impossible to even imagine such an incongruity. . . . In short, as globes, they are in *coadunition* but not in *consubstantiality with our Earth,* and thus pertain to quite another state of consciousness.

This should be clear enough, and, as if to draw special attention to it, the very words which give the correct doctrine about our "fellow globes" were printed in capital letters.

"Consubstantiality" means *the state of being the same substance.* This is negatived in respect to the globes; but it is asserted that they, *being of different substances, are united in one mass,* for such is the meaning of "co-adunition." If this be the case, as must be on the original authority, it then follows that the "seven globes of earth's chain, while differing from each other as to what is commonly called substance, are united together in a single mass. And when one is asked to shake off the dense veil of matter which beclouds the sight so as to perceive another of the globes, it is by no means meant that the companion globe, or globes as the case may be, would be seen rolling in space all by itself":—and this is from another explanatory letter from the first authority. In the paragraph from *Secret Doctrine,* attention is called to the fact that just because the seven globes are in co-adunition but not in consubstantiality with each other they pertain to a state of consciousness quite other than that we are compelled to be in now.

As H.P.B. used a diagram in which the globes are set down as separated, it only requires to be remembered that the system could not, on a flat surface by mere lines, be illustrated in any other way and be at all clear. Besides, all the diagrams and illustrations must be construed with the quotation on p. 166 in view, as well as the numerous pages of similar explanations.

Every student should make inquiry of himself to see what his ideas are on this subject, and revise them if they are found not to be in accord with what was so clearly explained in the words above quoted. For this

lies at the root of many other difficulties. Materialistic conceptions on this will lead to materializing, localizing, and separating of states such as Devachan, and to perhaps dogmas about places that do not exist, when states of consciousness should be dwelt upon. For, as was written in a letter quoted by H.P.B.:

> Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, "natural" being a synonym to them [men of science] of that matter which falls under the perception of their corporeal senses —no progress can be really achieved.

And on page 169 of vol. I of *Secret Doctrine* is a sentence not printed as a quotation, but which is really one from one of the same teacher's letters, reading:

> To be fully realized [the evolution of the monads on the globes] both this process and that of the birth of the globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint.

Although the Lodge has declared through the mouth of H.P.B. that the complete truth on these matters is the heritage of future generations, yet we who are working in the movement now, believing in reincarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing science of the day to those who are amused by it. For those disputes are wholly unimportant, since they will all pass away; but the spirit of truth will not pass, nor shall we who endeavor to find her and to understand what she says to us.

II

In February *Path* the subject of the *coadunition* but *non-consubstantiality* of the seven globes of the Earth-chain was opened up slightly and discussed in view of certain expressions from the Adepts themselves on the same matter. Since then questions and doubts have arisen, as it seems that—as was suspected—the fundamental principles underlying this doctrine have not been clearly defined in the minds of all. And, indeed, before such clear definition is arrived at most if not all of the naturalistic and materialistic doctrines and modes of thought of the day

will have to be abandoned. The true theory of the companion globes of our earth is one which cannot be fully comprehended if we are influenced, as many are, by the education which for centuries has been imposed upon us. When the Adepts say that these doctrines must be examined from a metaphysical standpoint, the nineteenth century person thinks that therefore it must be so vague and unreal as not to constitute an inclusion of facts, since "facts" are hard and visible things, so to say.

The first question, coming from one who grasps to a great extent the theory broached in the paragraph from the Master's pen quoted in *Secret Doctrine,* is whether we will be able to see but one globe at a time as we change our centre of consciousness? That is to say, seeing that we now can perceive the earth with the eye and none of the other companions, does it follow from this that, when the race ceases to function on the earth and has taken up evolution on the next globe in order, we shall see then but that globe and none of the others of the chain among which will then be included this earth? It by no means follows that we then shall be able to see but one, but to what extent our then vision will be stretched or how many other globes we shall be able to see has not been given out publicly by the Masters, and it is held that alone in the keeping of the Lodge is the knowledge on this detail of the doctrine. We are left therefore to our own deductions, to be drawn from known facts. No very substantial benefit could be derived from exact knowledge about it, as it relates to matters and states of life removed from us inconceivably far both as to time and consciousness. Nor would a full explanation be comprehended. One of the teachers has written:

> You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of [modern science]. You do not see that the more you have of the one the less capable you are to instinctively comprehend the other, for a man can only think in his worn grooves, and unless he has *the courage to fill up these and make new ones for himself* [italics are mine] he must perforce travel on the old lines. . . . Such is, unfortunately, the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases expressive of modern thought been developed in the line of practical Materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal, machinery of the occult cosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but—that's all. And here is the bar which has hitherto prevented a

conviction of the Theosophical truths from gaining currency among Western nations—caused Theosophical study to be cast aside as useless and fantastic.

As implied in the foregoing, the reason for not telling all about it is that it would not be comprehended, and not that the Lodge desires to keep it back from the world. The same difficulty has often been encountered by ordinary clairvoyants who have tried to give an account of the little they know of the "occult cosmos" to hearers whose modes of thought were purely materialistic or tainted by that kind of education. And I have met estimable theosophists who said to me that if they really were convinced that I believed certain things which I hinted to them they would be forced in sadness to conclude I was a most superstitious person—meaning of course that their ignorance and inability would constitute my supersition.

But as we now reside in a physical body perfectly visible to us, and as the astral body is sometimes seen by certain persons, it follows most surely that some persons can now see another body or form of matter while functioning in their little earth. The fact that all do not see the astral body only proves that as yet the seeing of it is not normal for the whole human race. And looking at the other side of the matter, we know that sometimes persons escaped temporarily from the physical body and functioning wholly in the astral have been able to see the physical one as it slept in trance. From this we may conclude that when the race has gone to some other centre of consciousness called a globe, it may possibly be able to see another of the companions in the sky. This is made more probable from the fact that the Earth is the lowest or at the turning of the circle, and for that reason it is on its own plane and not in company as to plane with any other one. The others might be two at a time on the one plane and then visible to each other.

The next point raised is that if the article of February is accepted, then it results that we consider the companion globes to be only "phases of the Earth." The letter from the Masters above quoted is pertinent here, for this objection arises solely and wholly from a materialistic education leading the objector to give the first place of importance to the earth, just as if it were not possible to say that earth is a phase of the other globes.

The globes are not in any sense phases of each other, but are "phases of consciousness." The consciousness alters and we function in another

state of matter, in the same place, but not able to see the state of matter we have left. And as now the whole race is bound up by its total form and quality of consciousness, the units of it are compelled to remain in the general state of consciousness until the race progress permits an advance or change to another. In the evolution of the race it develops new senses and instruments for perception, but these proceed along with the changing centre of consciousness, and are not the causes for the latter but are effects due to the operation and force of that inner power of perceiving which at last compels nature to furnish the necessary instrument. When the new instruments are all perfected, then the whole race moves on to another plane altogether.

All this supports and enforces the doctrine of universal brotherhood upon which the Adepts have insisted. For the changing of consciousness as to centre is not for the benefit of the individual, but is permissible and possible when the whole mass of matter of the globe whereon the beings are evolving has been perfected by the efforts and work of the most advanced of the whole number, and that advanced class is man. If it were otherwise, then we should see millions upon millions of selfish souls deserting the planet as soon as they had acquired the necessary new senses, leaving their fellows and the various kingdoms of nature to shift for themselves. But the law and the Lodge will not permit this, but insist that we shall remain until the lower masses of atoms have been far enough educated to be able to go on in a manner not productive of confusion. Here again we trench upon the materialism of the age, which will roar with laughter at the idea of its being possible to educate the atoms.

The doctrine of the interpenetration of the planes of matter lies at the root of clairvoyance, clairaudience, and all such phenomena. Clairvoyance would be an impossibility were it not the fact that what for the ordinary sense is solid and an obstacle to sight is in reality for the other set of senses non-existent, free from solidity, and no obstacle. Otherwise clear seeing is impossible, and the learned doctors are right who say we are all deluded and never did any one see through a solid wall. For while the faculty of imagination is necessary for the training of the power to see through a solid wall, we could not so perceive merely by imagination, since objects must have a medium through which they are to be seen. This again strikes against materialistic conceptions, for the "objective" usually means that which can be seen and felt. But in the

machinery of the "occult cosmos" the objective is constantly changing to the subjective and *vice versa,* as the centre of consciousness changes. In the trance or clairvoyant state the subjective of the waking man has become the objective. So also in dreams. There, clothed with another body of finer texture, the perceiver finds all the experiences objective as to their circumstances and subjective as to the feelings they produce on the perceiver who registers the sensations. And in precisely similar manner will the race see, feel, and know when it has changed all and begins to function on another globe.

III

The Editor has handed me a communication from a reader upon this subject which I insert here, as it on the one hand shows a very common defect of students—inaccuracy of reading, thought, and reference, and on the other will serve as a question which arises in other minds. It reads:

> Please state in reference to the *Earth Chain of Globes* whether it is meant to be conveyed on page 159 of *S.D.* Vol. I that the "seven globes from the 1st to the 7th proceed in seven Rounds," that *each* Globe *revolves seven times around the World Chain with its own particular development* [say *the Mineral Kingdom*], before the next in order [say the Vegetable Kingdom] appears on Globe A? Or does the Mineral Kingdom only go *once* around the World Chain from 1 to 7? In *Esoteric Buddhism,* page 91, it is stated that the several kingdoms pass "*several times* around the whole circle as minerals, and then again *several times* as vegetables," but there is no distinct statement of this in *S.D.*—Yours, Ignotus.

Inaccuracies like those in the foregoing are not uncommon. They are constant and all-pervading. It is probably the fault of modern education, accentuated by the reading of a vast amount of superficial literature such as is poured out day by day. Any close observer can detect the want of attention displayed in metaphysical studies in contrast with the particular care given to matters of business and practical affairs of life. All those who are studying Theosophy ought to make themselves aware of this national defect, and therefore give the strictest attention to what they read upon metaphysics and devote less attention to the amount of such reading than to thinking upon what is read.

In the first place, *The Secret Doctrine* does not say on the page quoted, nor any where else, what "Ignotus" writes. Instead of reading as quoted, the passage is:

> I. Everything in the metaphysical as in the physical Universe is septenary [p. 158]. . . . *The evolution of life proceeds on these* seven globes *or bodies* from the first to the seventh in Seven Rounds or Seven Cycles [p. 159].

I insert in italics the omitted words, the word *proceeds* having been put out of its place by "Ignotus." The error makes a completely new scheme, one unphilosophical and certainly not given out by the Masters. But though some may wonder why I notice such a false assumption, it is right to take it up because it must have arisen through carelessness, yet of such a sort as might perpetuate an important error. It follows from the restoration of the passage that the Globes do not "revolve around the world chain." The supposition of the correspondent is not peculiar among the many hurried ones made by superficial readers. He first assumed that the various globes of the Earth-Chain revolved, in some way which he did not stop to formulate, in seven rounds—I presume in some imaginary orbit of their own—in what he called the "world chain," and then he went on adapting the rest of the evolutionary theory to this primary assumption.

By reading *The Secret Doctrine* and the former articles on this subject in the *Path,* the point in question will be made clear. Evolution of the monad, which produces and underlies all other evolutions, proceeds on the seven planetary bodies of any chain of evolution. These seven places or spheres for such evolution represent different states of consciousness, and hence, as written in *The Secret Doctrine* and attempted to be shown in these articles, they may and do interpenetrate each other with beings on each. Therefore all such words as "round," "around," "chain," and the like must be examined metaphysically and not be allowed to give the mind a false notion such as is sure to arise if they are construed in the material way and from their materialistic derivation. "To go around" the seven globes does not mean that one passes necessarily from one place to another, but indicates a change from one condition to another, just as we might say that a man "went the whole round of sensations."

As to the other questions raised, *Esoteric Buddhism* is right in saying that the monads pass *several* times around the globes as minerals and vegetables, but wisely does not make the number and order very definite. In *The Secret Doctrine* one of the Masters writes that at the second round the order of the appearance of the human kingdom alters, but the letter goes no farther on that point except to say, as is very definitely put in *The Secret Doctrine* on p. 159, para. 4:

> The Life Cycle . . . arrived on our Earth at the commencement of the fourth in the present series of life-cycles. Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man.*

This states quite distinctly (*a*) that after the second round the order alters, and (*b*) that in the fourth round, instead of animals appearing as the first moving forms for the monads to inhabit, the human form comes first, preceded by mineral and vegetable, and followed by the brute-animal.

This change always comes on at any fourth round, or else we never could have evolutionary perfection. Other monads come originally from other spheres of evolution. In a new one such as this the preliminary process and order of mineral, plant, animal, human must be followed. But having in two or three rounds perfected itself in the task, the monad brings out the human form at the turning point, so that man as the model, means, guide, and savior may be able to intelligently raise up not only humanity but as well every other kingdom below the human. This is all made very clear and positive by repeated statement and explanation in the *Secret Doctrine,* and it is a matter of surprise that so many Theosophists do not understand it.

For fear that the present may be misunderstood I will add. Although the order of appearance of the human form alters as stated, this does not mean that the whole number of natural kingdoms does not make the sevenfold pilgrimage. They all make it, and in every round up to and including the seventh there are present in the chain of globes elemental, mineral, vegetable, animal, and human forms constituting those kingdoms, but of course the minerals and vegetables of the seventh round and race will be a very different sort from those of the present.

But as what a Master has said hereon is far better than my weak words, I will refer to that. Thus:

> Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

WILLIAM BREHON

QUESTION—AND COMMENT

ONE of the central themes in Erich Fromm's excellent book Psychoanalysis and Religion, *is that there is a vast psychological cleavage between "authoritarian" religion and "humanistic" religion. The trouble with authoritarian religion, Fromm points out, is that all strength and goodness are thought to reside outside of man —in God: a man "slavishly dependent on God becomes a man without faith in himself." On the other hand humanistic religion, Fromm writes, is centered around man and his strength. "Man's aim in humanistic religion is to achieve the greatest strength, not the greatest powerlessness; virtue is self-realization, not obedience. Faith is certainty of conviction based on one's experience of thought and feeling."*

In The Voice of the Silence, *H. P. Blavatsky speaks of the necessity for making "of pride and self-regard bond-maidens to devotion," and suggests that for more of us, though we cleave to existence, the extinction of "pride and self-regard" constitute the "first step" on the path that leads to adeptship. We are apparently dealing, in recounting these paradoxical emphases, with two different kinds of "pride," and the distinction seems to be one of considerable psychological importance.*

There will be, we think, no disagreement on the statement that the great man, the noble man, may stand alone whenever it is necessary to do so—to withstand the temptations and the fears that are the lowest common denominator of his society. And the man of inner nobility is often spoken of, too, and with evident justification as a "proud" man. From the standpoint of Theosophical psychology, however, the conviction of one's own integrity and strength, which expresses itself in this sort of "pride," is but a reflection of an even higher self-sufficiency which has passed beyond the need of self-esteem. But even the reflection mirrors the greatness of human potentiality and tells the story of the hero in every age of human history.

Let us for a moment consider another implication of the passage from *The Voice of the Silence*: What are the consequences of allowing devotion to be a bond-maiden to "pride" and "self-regard"? We here move into a deeper understanding of what Fromm means in his insistence of the difference between authoritarian and humanistic religion, for the man who is prideful in respect to his particular "devotion"—

that is, his particular conception of truth, is the man who feels that such truth is his own possession, superior to the truths which other men may think they apprehend. It is possible for a man to be prideful in respect to his capacity to endure suffering without complaint, to withstand the buffetings of vilification, and still in no way feel prideful of his apprehension of the truths he holds most dear. The man who is *proud* of his devotion soon becomes the unthinking partisan, the ambitiously patriotic politician, the self-seeking aspirant to religious or occult status. It takes, in fact, a special kind of "integrity" to realize once and forever afterwards that truth can never be "possessed," that devotion can never be a legitimate ground for self-exaltation or gratulation from others.

The history of the Theosophical Movement from 1875 until well into the twentieth century unfortunately reveals a complex series of involvements with "pride" and "self-regard"—and whenever this has been the case egocentricity has always expressed itself in terms of a claim of possession of exclusive or superior doctrine. Ordinary ambition is dangerous enough in the affairs of men, for it so often leads to a numbing of conscience in regard to interpersonal relationships and the taking advantage of devious means for maneuverings to preferment. But when the competitive surge of the purely personal man flows along the channels of special claims to truth, complete psychological imbalance is apt to result. It seems, indeed, absolutely impossible to compromise between devotion to truth and devotion to one's own self-esteem. And whenever an individual, no matter how capable or originally well-intentioned, feels pride in what *he* knows of the truth, a revelatory sect is in the making, even if it passes under the name of Theosophy. How else account for the number of promising persons who, after their initial response to the impersonal message of Theosophy, began to look strenuously for the mote in other people's eyes while neglecting a beam or two in their own?

This has certainly been the story with organized Christianity, just as in the centuries immediately preceding the advent of Buddha it was the story of the Brahmins in India. Either a man serves the truth or the truth is adapted to fit the man. Once the adaptation begins, of course, every relationship between a religious teaching and the opportunities for power or control of the moment causes the teaching to be handled as Procrustes treated the victims who stumbled across his path. Doctrine

is lopped off here, pared down there, and gradually whittled away until the meaning is wholly transformed. This was the situation in which H.P.B. found herself as she dealt with both Eastern and Western religious doctrines from the standpoint of esoteric philosophy. She saw that only those who possessed the keys which Theosophical philosophy applied to the misshapen doctrines were afterwards able to render truth from the peculiar mixtures of religious construction. But she also hoped that the Theosophists of her time and of generations to follow would learn, from her numerous examples of mutilated doctrine in the past, the lesson that personal partisanship would place a bushel over every philosophical light.

It is difficult to see how a workable union among Theosophists of different organizational or societal backgrounds can be achieved unless such perceptions become widely pervasive. For the question is not that of "broad-mindedness" or "tolerance" towards those who espouse the emphases of different Theosophical teachers—rather it is that of realizing that no man can be a devotee of truth and a partisan at the same time. No particular formulation of doctrine can yield its maximum harvest of psychological truths until it is studied in what may be truly called an esoteric manner—that is, for itself, without an excess of dependence upon its form of transmission. Doctrine must be viewed "from within, without." In her article "What Is Truth?" H.P.B. clearly delineates the line between doctrines *about truth* and *perception* of truth:

> In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. *Tot homines, quot sententiae*—is an immortal truism. The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness.

In the atmosphere conveyed by such a passage, the student is encouraged to pass beyond all partisan viewpoints—which inevitably involves the relinquishment of the "pride and self-regard" which typically invest themselves in the external layers of the personality.

A STUDY IN KARMA

The laws of moral nature answer to those of matter as face to face in a glass. —EMERSON

QUALITY pervades every aspect of the manifested Cosmos. Life, in other words, is vibration, palpitation, polarity; a shifting continuum of action between two opposed yet complementary extremes.

The life and evolution of man, both immanent and emanant, is no exception. Here in the realm of the individualized entity the laws of polarity apply just as they do to spinning planets and electric currents; and the application is to all planes of consciousness, for, as Herbert Spencer put it, "The antithesis of subject and object, never to be transcended while consciousness lasts, renders impossible all knowledge of the Ultimate Reality in which subject and object are united." So long as there is a subject and an object at all, the concept holds of a single "central" dynamic (symbolically the third point of a trinity) moving incessantly and rhythmically back and forth in time between the extreme points of some particular plane of polarity; of good and evil, order and disorder, light and dark, creation and destruction, discipline and excess, unity and disunity, or however we choose to specify Them; each alternate impulse representing on the average an equal reaction from an opposite pole.

The moral (Jivatmic) evolution of man proceeds substantially as the evolution of form and species in the physical world proceeds. This is no place to go into the vexed issues of evolution as between the materialist and the vitalist, but it is certain that no Theosophist can be anything but a Lamarckian in this respect. In other words, he cannot do other than hold the conviction that evolution is creative and purposeful (even if he does not conceive the purpose teleologically in terms of radical finalism), as against the Neo-Darwinian concept of a consistently accident-prone universe. What concerns us here is that Lamarck, as Bernard Shaw points out, "has observed the simple fact that the will to do anything can and does, at a certain pitch of intensity set up by conviction of its necessity, create and organize new tissue to do it with. . . . Evolution shows us this direction of vitality doing all sorts of things!" To complete the picture for present purposes it is only necessary to add

the contrary aspect, that when the will elects to pursue any destructive or simply negative course, precisely the same thing happens in reverse —a downward or atavistic modification of the organism. "If you have no eyes, and want to see, and keep trying to see, you will finally get eyes. If, like a mole or subterranean fish, you have eyes and don't want to see, you will lose your eyes." This, in brief, is the vitalistic (Lamarckian) conception of evolution, as to which no Theosophist can think otherwise. To him the standpoint of modern biological materialists and accidentalists is merely one of the myriad forms of human myopia; an intellectual negation whereby, like the subterranean fish, man is only too likely to deprive himself altogether of the small spiritual perception he has managed to gain.

One further aspect of the subject concerns us here; that of the *modus operandi* of biological mutation. Lamarck himself had the now much modified gradualistic view of evolution and mutation. He thought, as did Darwin, that "acquired characters" were the outcome of a more or less consistent series of minute changes in the physical make-up and adaptability of an organism—a view which is still the uninformed popular conception of the evolutionary process. Later developments, building mainly on the remarkable experiments of Hugo de Vries, do not permit us to regard the matter in quite this way. We now see it more in terms of species passing through alternate periods of stability and transformation—a transformation that is often dramatically sudden.

By way of illustration we might take the case of a person who sets out to learn to play the piano. A free and unconsciously-acting power over the keyboard does not arrive by infinitesimal degrees as he continues his daily practicing, so that by gradual day-to-day steps of technical competence he at last reaches the point of virtuosity. On the contrary, for what is often a dishearteningly long time every practice session seems to be a frustrating affair of beginning all over again from the start. It is a familiar thing for a piano teacher to hear a pupil say, "I practiced hard yesterday and finally I was doing pretty well, but when I sat down to it today I couldn't pick up where I left off at all. I had to do it all over again."

Something is going on beneath this exasperating surface, certainly; but it is not coming out, except perhaps in very transitory flashes, as a step-by-step realization of a desired capacity. The longed-for "acquired

character" is not, seemingly, being acquired at all. On the contrary, it often appears progressively more elusive, the harder it is striven for.

But patience and perseverance do not go unrewarded even if we cannot have the reward on our own terms, and patience is helped by knowing something of the conditions of such an evolution. Our would-be master pianist is going through a laborious process of mental attention, running in what seems to be a rigidly confined channel of consciousness. But slowly, little by little, specialized muscular habits and the essential keyboard sense are being built up and their elements co-ordinated. They have not yet produced anything much beyond distressingly unstable and momentary sensations of keyboard freedom; but if the whole mind, both emotional and intellectual, is being applied to the study, a cumulative process is going on behind the scenes and an evolutionary "Day of Reckoning" cannot be far off.

And at last "the day" dawns. A point is reached wherein the brain can abandon the control of action over at least a given area of the operation, and delegate it to the sympathetic system, so that the student wakes up one fine morning to discover that something new and positive has come about in his efforts to "learn the piano." It will not be a sudden realization of the powers of a Horowitz, but it will be a new and secure level of pianistic ability, a positive shift of the consciousness to a new plane of competence. The student's technical troubles will not be over, but they will no longer be the old order of troubles. One might say that for a long time his effort had been confined to a particular vibration-rate, and that this vibration-rate has now, quite dramatically, taken on a new amplitude. As some evolutionist once put it: "The clock stops [or more correctly, appears to have stopped] for a long time, and then is suddenly 'put on' by a mysterious finger."

We might say, then, that we are dealing with two sorts of polarity, or rather, with two contrasted expressions of a single polar principle, the one horizontal and the other vertical. A cumulative "horizontal" force within a species or within a mind is at last expressed through a "vertical" dynamic. We might put it that at a given point of internal tension the horizontal impulsion *explodes* toward some mutually conductive pole of the Life-Force in the form of a mutation or a subjective capability, much as lightning is an explosive (vertical) release, or point of realization, of a "horizontal" energy built up tacitly in time between earth and cloud. The student of archaic symbolism will not miss the

reference here to the *tau* component of the ansated cross, in which the horizontal line (feminine, negative) *surmounts* the vertical line (masculine, positive, dynamic, fructifying).

There are, it is true, some reservations necessary in the application of this polaristic duo-pattern to the evolution of the *Manas,* but it will hardly come as a revelation to the student of Eastern thought that there are not in essence two patterns, one for the physical and another for the metaphysical, but one pattern applying basically to both. The main reservation, of course, lies in the allowances that must be made as between logical thinking in three dimensions and the expansion of this thought into higher dimensions of reasoning, where the methods and conclusions must inevitably appear as flat contradictions of everything that strictly applies in the thought processes of the physical plane. The links that connect these two "distinct" worlds of reasoning may be highly elusive to the Lower Manas, but they exist nevertheless.

What, then, are the implications of the principles so far laid down, in relation to the karmic experience of the *Manas?* Simply that there are of necessity well-defined and relatively stable action levels, vibration levels of a uniform cyclic periodicity, in the evolutionary history of the soul, and that these may extend over several—doubtless in some cases a great many—incarnations. It further implies that within any such stable context of polarity—any such "horizontal" of the soul's experience—the karmic rhythm, essentially limited to a particular amplitude or periodicity of vibration, acts largely within a self-compensating field. In other words, such life events as partake of a descending (sinister) cycle are roughly counterbalanced by those occurring as elements of an ascending (dexter) cycle, so that as long as the particular karmic pitch obtains, the lights and shades of the entity's life blend into a sort of twilight whose only real definition is that of the established horizontal. We would not say of the vibrational fluctuations of an electric current that the action toward one pole sets up good karma and the action toward the other sets up bad. The extremities of the polar action are integral to the current's vibrational amplitude and normal to its unity as a force of a given electrical description; or, as we might say, a given "electrical" character. True, an allowance must here be made for the fact that we are reasoning tri-dimensionally about something that can only be properly conceived in a higher dimension of thought; but a connection does exist, and the point to be emphasized is that in the "horizon-

tals" of the soul's experience, as in the case of an electric current of some specified power-level, the constant tendency is toward stabilization of a presently existing periodicity; toward a karmic balance in which the individualized will is expressed more or less consistently in accordance with a prevailing rhythm, or tuning, as Jacob Boehme called it.

The words "more or less" may be noted, for of course the parallel cannot be an exact one. But it is sufficiently apt for us to take note of the fact that in appraising human actions in terms of good or bad karma we are on very hypothetical ground indeed. Very few, if any, such events are the simple tri-dimensional absolutes they may superficially appear to be and are commonly accepted to be by theologians and conventional moralists. The karmic identity of any given action is modified both by the essential nature—the Wholeness—of the entity performing it, and by all its attendant conditions and circumstances, so that events which appear at face value to be decisively "good" or "bad" may actually be of a nature qualitatively integral to a polaristic pattern and of no pronounced karmic significance at all. For example, we have met people so self-evidently innocent and good-willed that it is impossible to regard their (sometimes frequent) departures from the current moral code, or their various unattractive and "un-spiritual" behavioral habits, as anything but the defects of their qualities; defects as inseparable from those qualities as are the imperfections demanded of a first-rate art work by the Chinese artist. (H.P.B. was herself a case in point.) On the other hand there are people whose every "good" action carries with it an offensive odour of impure and ulterior intent. Between these two extremes lie so many types of character and shades of motivation, entangled in so many external factors of circumstance—such for instance as the question of the ultimate validity of the moral code which is being applied—that it is impossible for the Lower Manas to justly appraise the karmic elements of any given event or situation, no matter how self-evident its implications may appear to be. The trouble with people who pontificate freely—as many Theosophists undoubtedly do—on the subject of moral causation is that they are logicians rather than philosophers; they have not discovered the deep pitfalls of their humanly syllogistic habit of thought, or how easy it is to look silly on the ground of the obvious. Additional dimensions of perception are as necessary here as in art, medicine, mathematics or physics, and they have a disconcerting trick of putting a new face on everything known to man's routine reasoning

powers. As Eddington somewhere points out, any true law of nature is likely to look highly irrational to rational man.

So much for the horizontal aspect of the evolving soul's experience. There is really little to add that has not already been said or implied in the foregoing, and it is only necessary at this point to re-emphasize the fact that the positive karmic agent is the intermittent vertical aspect of the life process, altering as it does the entire frame of reference of the expressed Ego either creatively upward or atavistically downward. It is in essence the old story of the Yin and the Yang; the feminine and passive eternally modified, fructified and fulfilled by way of a masculine dynamic springing periodically from the womb of its own forces, as Adam was the fruit of Lilith and in turn the source of Eve. The sequence is illustrated "on the ground floor" in the elements of physical geology, where the cycle of passive and dynamic, eternally repeated in the slowly ascending spiral of planetary evolution, is basic; and it is curiously significant that when the geologist speaks of a landscape eroded to rolling hills and plains he calls it a *mature* land form. The geological cycle is essentially that of dynamic up-thrust (diastrophism, volcanism), followed by ages of time in which the passive principle obtains, slowly eroding the "young" (mountainous) landscape, while, internally, new tensions and pressures mature once more for the acute drama of volcanic up-thrust. Here again, seeking to symbolize the two great elements of the process, we may do so through the *tau* of the crux ansata, eternal emblem of the evolutionary cycle as it affects every phase and plane of manifestation.

Clearly, then, it is the intermittent vertical dynamic which is the karmic cycle. We do not conceive the essential changes of karmic polarity —the karmic "tunings" of the soul—in terms of a gradualistic modification of an unbroken horizontal. If we may use an architectural analogy, the terms are Gothic rather than Greek. It is not a matter of an upward- or downward-tending gradient which by infinitesimal degrees modifies the karmic status of the entity; it is rather a process of extrapolative mutation. What happens over the course of time might be described as an increasing error in the internal rhythm of each distinct passive phase in the growth of a soul, a kind of synchronic fault within a determined and relatively inflexible amplitude, an increasing tension within an inert context, a growing imbalance of polar stress, which may, in the case of the human Ego, be toward the sinister or the dexter side as either the

one or the other has, over a long period of time, been increasingly emphasized or accepted by the will of the entity. Then, eventually, as in the case of the geological cycle, this cumulative imbalance reaches a limit of tolerance, a limit of tension between an expanding force and its context of inertia, and there comes at last an explosive shifting of the entire polarity into a new ratio, a translation of the polar action to another plane of tolerance either slacker in energy and potency or more intense. Such a "vertical" and violent dynamic of the soul is one of the many points of karmic summation to be encountered in its evolution, containing all that such a moment may imply of ecstasy or pain to the forger of a destiny; and it brings with it a complete change in the uttered tone of the being, creating for it a new and once more stabilized—though equally temporary—karmic identity.

As a final qualifying note it might be added that something very like gradualism will undoubtedly apply in relation to the higher reaches of manasic evolution, where the bondage of the soul to time, tide, and physical matter is no longer what it was; and where, therefore, the premises of dramatic change are so modified that they virtually no longer exist. This, however, does not affect the question of karmic action in reference to the spiritual nonage of the soul, which has been the subject of this study.

Natural Significance

When the lower states of consciousness have been so welded in the fire of supreme emotion that duty, though involving the most appalling sacrifice, is no longer a thing to strive after with pain and struggle, but is a natural outcome of the life—the absolute expression of unity with nature—when the higher faculties, emotional, ethical and intellectual, whose respective functions may be said to be the perceiving of the Beautiful, the Good, and the True, have been so merged in one that the Buddhi or divine spark which hitherto flickered, becomes a bright, steady, luminous flame—when the "Explosion," as St. Martin called it, has taken place, "by which our natural will is forever dispersed and annihilated by contact with the divine"—then and then only is one fit to begin to tread the path of knowledge.

—"Thoughts in Solitude" (Theosophy 4:27)

PROEM

III

MOTION is the pervading idea of the Proem. Motion—the act or process of moving, without regard to that which moves or is moved—is vividly, vitally present. The Cosmos "lives and breathes."

In the Archaic Manuscript referred to on the opening page of the Proem, the symbolism almost at once captures the imagination. The first symbol—an immaculate white disk within a dull black ground—represents Kosmos in Eternity *before* the "re-awakening of still slumbering Energy." Energy is internal or inherent power, the possibility of action. *Re*-awakening implies that the Energy has been in the awakened state before. And "slumbering"—lightly sleeping—suggests temporarily dormant powers, the quiescence of recuperative sleep, the waiting, perhaps, like the sleeping Giant in the fairy tale—oblivious of his condition and over-powered might—who presently stirs toward consciousness at lightest touch of the diminutive fairy's magic wand.

What is the "magic wand" in Kosmos?

What is the *magic wand* in the "sleeping Giant"—MAN—that stirs to activity the perceptive powers within? Analogy. The magic power of analogy multiplies the avenues of perception; it bridges the worlds subjective and objective. In its various forms, analogy amplifies the *idea* shadowed forth in the abstract symbol, and permits consideration of THAT which "transcends the power of human conception," which could only "be dwarfed by any human expression or similitude," since it is beyond the range and reach of thought—in the words of Mandukya, "unthinkable and unspeakable."

> In Occult Science this law [Analogy] is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, "to be turned seven times," before one comes to understand it. Occult philosophy is the only science that can teach it. (*S.D.* I, 150-51)

The "sleeping and waking" of *Kosmic* Energy is, then, by analogy, within the province of man's comprehension, if he considers the nature and function of sleep. According to the *Encyclopedia Britannica*:

> Sleep is a normal condition of the body, occurring periodically, in which there is a greater or less degree of unconsciousness due to inactivity of the nervous system and more especially of the brain and spinal cord. It may be regarded as the condition or rest of the nervous system during which there is a renewal of energy that has been expended in the hours of wakefulness; for in the nervous system the general law holds good that periods of physiological rest must alternate with periods of physiological activity, and, as the nervous system is the dominating mechanism in the body, when it reposes all the other systems enjoy the same condition to a greater or less extent. Rest alternates with work in all vital phenomena.

A different light is thrown on the meaning of sleep by the Sage, Patanjali:

> Sleep is the modification of the mind which ensues upon the quitting of all objects by the mind, by reason of all the waking senses and faculties sinking into abeyance.

Still another kind of light on both sleep and mind is provided by H. P. Blavatsky. In a commentary on the First Stanza of Dzyan—which treats of the indescribable stage of the Kosmic process—the idea of Patanjali is immeasurably enlarged:

> Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time being "Mind is not," because the organ through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the "UNIVERSAL MIND" remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation. (*S.D.* I, 38.)

The "long night of rest called Pralaya, when all the existences are dissolved" has added interest as the meaning of the word "night" is considered. Regarded simply as that part of the twenty-four hours during which the sun is below the horizon, from sunset to sunrise, night has as basis two forms in Old Eng., *neaht* and *night*. But the word is common in varying forms to Indo-European languages. The root is usually taken to be *nak-*, to perish, the word meaning the time when the light fails. (The Greek root is similar to the Latin, *nex*, death, *nocere*,

to hurt.) The "long night of rest called Pralaya" combines concepts of movement as phases of One Motion: the alternation of rest and activity *in Space,* the cyclic continuity of day following night *in Time,* and a Universal law inseparable from Deity:

> At the expiration of each night (pralaya) Brahmâ, having been asleep, awakes, and, *through the sole energy of the motion,* CAUSES to emanate from *itself* the spirit, which in its essence is, and yet is not. (*Ist Book of Manu.*)
>
> According to the Esoteric philosophy, this Deity is during its "nights" and its "days" (*i.e.,* cycles of rest or activity) "the *eternal perpetual motion,*" "the EVER-BECOMING, as well as the ever universally present, and the ever Existing." The latter is the root-abstraction, the former—the only possible conception in human mind, if it disconnects this deity from any shape or form. It is a perpetual, never-ceasing evolution, circling back in its incessant progress through æons of duration into its original status—ABSOLUTE UNITY. (*S.D.* II, 545.)

The second symbol—the central point in the hitherto immaculate Disk, Space and Eternity in Pralaya—denotes the dawn of differentiation. The rich imagery of "dawn" introduces a dual idea of motion: the *unfolding* spectrum of colors, as well as the *dawning* light of day. According to the *Britannica*:

> The dawn colours appear in the reverse order of the sunset colours and are due to the same cause. When the sun is lowest in both cases the colour is deep red; this gradually changes through orange to gold to brilliant yellow as the sun approaches the horizon. These colours follow each other in order of refrangibility, reproducing all the colours of the spectrum in order except the blue rays which are scattered in the sky. The colours of the dawn are purer and colder than the sunset colours since there is less of dust and moisture in the atmosphere and less consequent sifting of rays.

In this connection, the dawn-goddess, Aurora—pleasurably to the imagination—"rises from the streams of Ocean, to bring light to gods and men." The word Aurora is said to come through a form of *ausosa* from Sanskrit *ush,* to burn; the common idea of "brightness" suggests a connection with *aurum,* gold. The *Theosophical Glossary* says of this mythical goddess:

> Ushas (*Sk.*). The dawn, the daughter of heaven; the same as the Aurora of the Latins and the Eos of the Greeks. She is first mentioned in the Vedas, wherein her name is also *Ahana* and *Dyotana* (the illuminator), and is a most poetical and fascinating image. She is the ever-

> faithful friend of men, of rich and poor, though she is believed to prefer the latter. She smiles upon and visits the dwelling of every living mortal. She is the immortal, ever-youthful virgin, the light of the poor, and the destroyer of darkness.

In the Puranas, *Ahan* is "Day"—the Body of Brahma. This extends the thought of "dawn" as *Ahana,* and integrates with the cycle of manifestation *in toto,* giving added stimulus to the imagination and in no way interfering with the regulatory concept of day as a measure of time. "Time" itself, however, has unsuspected shades of meaning. Both "time" and "tide" have the same Sanskrit root, according to the *Britannica*: TIDE (O. Eng. *tid,* cf. Ger. *Zeit,* time or season, connected with the Sanskrit *a-diti,* endless), a term used generally for the rising and falling of the water of the sea. TIME (O. Eng. *tima,* cf. Icel. *timi,* Swed. *timme,* hour, Dan. *time;* from the root also seen in "tide," properly the time between the flow and the ebb of the sea, cf. O. Eng. *getidan,* to happen, "even-tide," etc; it is not related to the Latin *tempus*), the general term for the experience of duration or succession, in whole or in part.

Ebb and flow—in the analogy of the tides—is the "experience of succession." Duration is constant: it underlies and includes them both; it is the "point" *in Space* and the "moment" *in Time* which is the "even-tide"—unaffected Space, undisturbed Time. The Self-governed Sage, says the *Bhagavad-Gita,* "with calmness ever present" is "undisturbed by anything that may come to pass."

The root of "tide" and "time"—Aditi—is represented in the Proem (p.4) as the second Archaic symbol, *a disc with a point in it*—

> The first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite "Aditi in THAT" (Rig Veda), the point in the disc, or potential Space within abstract Space.

Analogously, it may be, "tide is within time," and there is unperceived meaning in the saying: "Time and tide wait for no man." Unceasing Motion and Timelessness exemplify Impersonality, and the eternal working of universal Law.

Every phase of manifestation represents the duality of "succession and duration," and herein is the human mind bewildered. For whereas one aspect of the "point" unfolds its potentialities to the minutest conceivable particularity, the *other aspect* of the Point never leaves the abstract "center." H. P. Blavatsky says: There are, properly speaking, two "ONES," the One on the unreachable plane of absoluteness and Infinity,

on which no speculation is possible, and the Second "One" on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Eswara, in the Universe of Illusion) can do all this. (*S.D.* I, 130.) To speak of the "One," then, paradox is inevitable:

> It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealisable, yet the one self-existing reality; truly, "a chaos to the sense, a Kosmos to the reason." Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the "Great Breath," which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul. (*S.D.* I, 2.)

. . . . . .

From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives in, the unrevealed Deity was recognized and considered under its only philosophical aspect—universal motion, the thrill of the creative Breath in Nature.

"THE MYSTERY OF LIVING"

What has come over our age is an alienation from Nature unexampled in human history. It has cost us our sense of reality and all but cost us our humanity. With the passing of a relation to Nature worthy both of Nature and the human spirit, with the slow burning down of the poetic sense together with the noble sense of religious reverence to which it is allied, man has almost ceased to be man. Torn from earth and unaware, having neither the inheritance and awareness of man nor the other sureness and integrity of the animal, we have become vagrants in space, desperate for the meaninglessness which has closed about us. True humanity is no inherent and abstract right but an achievement through the fullness of human experience.

—HENRY BESTON

THE SILENT WATCHER AND HIS SHADOWS

A SENTENCE is like a shadow cast by the mind. It is a thought made visible. It may be of any length, or of but two words. It may be so potent that it affects the fate of nations, or it may express mere nonsense. Like all shadows, it is cast by that which is real. Life is strewn by many shadows cast by the realities we have to face from moment to moment. When these moments increase into days, months and years, it will be seen, from the higher plane of spirit, that material existence is itself but a series of shadows which, passing, leave but a memory.

The average life of sixty to sixty-five years enables one to witness at least five generations; there is that one already aging at one's birth, and that of one's parents; then there is one's own generation, and those of the children and grandchildren. If one lives to a greater age, practically all but the children and grandchildren will have passed away. Real as the experience has been, in retrospect it may appear as the passing of shadows; that which remains as reality is the spiritual attainment of each generation, that of which the shadows have been but ephemeral reflections upon the material plane.

Our present "title," the poetical phrase from one of the Stanzas of *The Secret Doctrine,* must be regarded as a metaphysical statement. Thus metaphysically, the personalities (a new one for each incarnation) become shadows on the material plane of the spiritual being which remains ever the same. But here it is reasonable to ask, if there is that which changes not, why do the successive shadows differ?

Much of man's nature is unseen. There are the mind and the will and the consciousness, none of which is tangible to the senses. Other important factors inherent in the sensuous life are also hidden, and in their mysterious way combine with the assembled skandhas at birth to shape a new personality. The Silent Watcher, the basis and cause of the individuality, remains unaffected by change. He is intangible, yet inexhaustible; undiscoverable yet ever present; an unfathomable mystery, and yet the experiencer of the visible life of the senses. Casting forth a ray of consciousness He causes the shadow (the personality) to appear and, as all shadows are modified in color and shape by the material upon which they are cast, infinite variations occur. This is Karma.

In speech the mind joins the world of sound, a world of ceaseless vibration. If one listens carefully to speech, much of the inner nature, the emotions, inhibitions and the aspirations of the personality are revealed. Joy and sorrow, love and hate, success and failure, pleasure and pain, and many other pairs of opposites, color the vibrations we call words. Words awaken corresponding emotions in other minds. In our age, words at a critical moment, at the inception of a crisis, may be heard around the world in a few minutes. Thus speech becomes so potent that it may cause mass fear and panic, or it may induce men to lay aside their weapons to live together in peace. This world of sound in which speech vibrates is, nevertheless, limited to its own plane.

There is another plane—that of the mind—in which the vibrations do not reach the outer ear. It is the plane of associated ideas in which the past wells up to meet the present. It is also the battleground of the personality versus the individuality. It is this inner war which causes the silence of the Spiritual Being. Life after life the battle is resumed, not because there is any true cause for enmity, but because of the blindness of the lower mind. The blind never see a shadow; their only means of realizing its existence is to be led from the warmth of sunlight into the cooler shade. If the mind but once feels the glow of the spiritual light, it will then realize the chill of the shadow in which it has been functioning. Such an experience comes to all in one form or another, and whatever its nature or duration, it brings a cessation, perhaps for a very short time, to the inner turmoil. It is a self-revealing moment—a moment, sadly enough, that is followed by another kind of battle. For even if the ego has the strength to lay down his weapons in a search for the life of spirit, a new danger assails him. The mass of memories and their associations, the creeds, prejudices, sins and vices of the past, attack the mind like the insects of a wasps' nest inadvertently disturbed, stinging him in the most sensitive areas.

Should self-interest be set aside and the past renounced, the ego may then listen with some success as a new set of vibrations brings him the song of life. The human race, from primitive times to civilized sophistication, has sung its songs to express every possible emotion, using countless words. The song of life, however, contains but one word—*devotion.* The song may be accompanied simply, or by symphonic harmonies, according to the nature of the aspiring soul, but no matter what the mode of expression, once the song is learned and it becomes part

of the inner nature, the "Silent Watcher" will break his long silence.

The spiritual voice, the "Voice of the Silence," is heard by each aspirant according to the degree of his recovery after the battle. The regaining of spiritual health is a much more difficult process than that needed for physical recovery. The Karma on all three planes, physical, mental and spiritual, will be felt simultaneously. The man on a tight rope carries a pole for balance. He may run a little, or he may all but halt his progress, according to the sway of the rope, but through it all it is the balance which saves him. The aspirant for spiritual health finds his balance through renunciation. It is fundamentally a renunciation of desire, but each one will find, through self-examination, that upon which he must concentrate. Desire has many facets. He may quicken or slow his progress as he meets his Karma, but through it all he must never lessen his hold on the balance; in patience, equal mindedness, and fortitude will he find the needed wisdom and strength.

When the inner health is established, the shadow, as such, will begin to dissipate. That portion which will eventually remain is the physical sheath, the necessary instrument of the material plane. The inner man will take unto himself, step by step, the nature of the *Real* which in ignorance he ignored. In time, and under Karma, there will follow that mysterious process by which the Silent Watcher becomes one with that which was formerly but a shadow, and the ego will pass consciously through the gates of death and rebirth, from one degree of perfection to another.

Such is the path leading to the distant goal. To this goal all will eventually be able to aspire, at last realizing the words spoken by Jesus, "I and my Father are one."

To Hear the Distant Cry

Our life should become daily simpler and not more complex. We should be progressively more self-restrained. I can suppress all my senses today but it may take aeons to conquer them. Conquest means *using* them as my willing slaves. I can prick the ear drum and suppress the sense of hearing by a simple, painless operation. This is worthless. I must train the ear so that it refuses to hear gossip, lewd talk, blasphemy, but it is open to the celestial music, it will hear the most distant cry for succour from thousands of miles. Ramdas is said to have done so.

—M. K. Gandhi

YOUTH-COMPANIONS ASK—AND ANSWER

THEOSOPHISTS often speak of physical existence as "Maya," a great sea in which the unwary soul is engulfed and temporarily "drowned." This involvement is usually considered to be at best a necessary evil; yet is complete detachment possible or even desirable? If so, how is it to be achieved? If not, what ought to be the nature and extent of our involvement?

The act of incarnation is itself an act of involvement; or, to put it differently, regardless of whether we sink or swim, we are necessarily involved in the sea of life, simply by being alive. Of course, there are in addition any number of secondary involvements one may (and perhaps must) experience concerning the activities and relationships we engage in during our lifetime. However, granting the many and insistent demands that life makes on us all, it nevertheless seems that it is not the fact but the *manner* of involvement which determines whether the soul becomes "drowned" or not. We are obliged to engage ourselves, but we may do so either intelligently or in ignorance and fear. In Emerson's terms, we may be either "Man Thinking" or merely the "thinker." The great majority of mankind, it would seem, represents the latter category, and has become almost inextricably involved in its self-made trivia, without having become seriously involved in the real spiritual processes of life at all. Men seize every opportunity to make conversation, to get ahead in business, or to join committees and clubs, in what seems an almost conscious attempt to escape solitude and to avoid any direct confrontation with the fundamental dilemmas of existence. There are probably many reasons for this general escape into the crowd, but perhaps the most basic one has to do with the fear of death; for when one is perfectly alone with himself, he cannot long avoid the uncomfortable thought that "one of these days I'm going to die." This realization is understandably terrifying to men who feel no deep confidence in man's immortality; and so, in order to fill in the dread emptiness they believe to be at the center of their existence, and in order to make their "mark" in the world (as an imagined substitute for immortality), they become compulsively involved in a life-long series of frantic externalities, only to discover at the end that their escape did

not solve, but only postponed, their dreaded confrontation with the question, "What does it mean to be alive?" Dylan Thomas movingly describes the death of one such man, tragic in his human terror and ignorance:

> Out of his eyes I saw the last light glide.
> Here among the light of the lording sky
> An old blind man is with me where I go
>
> Walking in the meadows of his son's eye
> On whom a world of ills came down like snow.
> He cried as he died, fearing at last the spheres'
>
> Last sound, the world going out without a breath:
> Too proud to cry, too frail to check the tears,
> And caught between two nights, blindness and death.

This description should hit home to all of us, to some extent at least, for it seems that even many Theosophists are disconcerted by the thought of death, despite their possession of the doctrines of reincarnation and karma. Plato, in the *Republic,* may help us to understand at least one reason that this is so, for in that work he speaks of knowledge and ignorance, and declares that between these two lies the state of "right belief." It would seem that most Theosophists are in this state and need to be somehow *confirmed* in their belief before they can be undisturbed "by anything that may come to pass." It seems clear, however, that this confirmation can never occur unless men, whether Theosophists or non-Theosophists, discard the narcotic of mere external involvement, and consciously come to grips with "the thing itself." This is the true involvement (and perhaps the true "detachment" as well), and if we fear that "that way madness lies," we must recognize that absurdity and insignificance lie in the way of escape. Is it not evident that man is most gloriously human and tragic precisely when he stands on his feet and fights against what seem overwhelming odds? Perhaps in so doing he may all at once discover that the odds are not so overwhelming after all. Our salvation, then, seems to lie, not in frenzied changes in action, but in a courageous and positive change in attitude toward life as well as death.

Saroyan, in a short story, offers one possible approach to this great dilemma of living. Speaking of men's occupations, he declared that no matter what you did in life, no matter what externalities you engaged in, "it came to pretty much the same thing." He continued: "Not quite

something, but also not quite nothing. There was always the drama of not knowing very much about anything, of hoping to find out a little something, at last. And it didn't matter that a man never quite made it. Being involved at all was the important thing, the only thing, and at its best, in spite of hell, being involved was fun. That was probably the secret of it all. There was fun in all of it, including failure, pain, apathy and death, most likely, although he couldn't be sure about that, as he had never died. For all he knew the best fun of all might very well be dying."

If one could combine such a vitally positive attitude with a truly Theosophical education, there would seem to be little of lasting importance a man could not achieve.

TO PHILOSOPHICALLY IDENTIFY

All things are vehicles of virtues. Everything in nature is a house wherein dwell certain powers and virtues. . . . The knowledge of Nature as it is, not as we imagine it to be, constitutes true philosophy. He who merely sees the external appearance of things is not a philosopher. The true philosopher sees the reality, not merely the outward appearance. He who knows the sun and the moon has a sun and a moon in him, and he can tell how they look even if his eyes are shut.

—HARTMANN: *Paracelsus*

ON THE LOOKOUT

Contemporary Approach to Theosophical Understanding

Charles A. Moore, Professor of Philosophy at the University of Hawaii and editor of the scholarly journal *Philosophy East and West,* leads the April-July issue with an article which Theosophists can appreciate in various ways. Dr. Moore's title is "Philosophy as Distinct from Religion in India," and in its development one will note a series of insights which speak directly to the perennial Theosophical problem of explaining why Theosophy itself should not be considered a religion, even though Theosophists habitually use specific doctrines as reference points.

Dr. Moore first quotes Radhakrishnan in that eminent thinker's explanation of the ancient Indian viewpoint. When Radhakrishnan in his *Indian Philosophy* describes the ideal synthesis as focused in the great scriptures of his native land, he says: "There has been no teaching . . . which remained a mere word of mouth or dogma of schools. Every doctrine is turned into a passionate conviction, stirring the heart of man and quickening his breath."

Speaking to the typical Western devotee, Moore notes the tendency to conclude that such "philosophy" as that of India is actually religion, since we associate "passionate conviction, stirring the heart of man," with religion only. Dr. Moore then comments:

> Such passionate conviction need not be evidence of religion but, rather, evidence of a fundamentally sound philosophical attitude. Such was the attitude underlying the entire Socratic view that virtue is knowledge or, in its more mundane form, that knowledge leads to virtue. This would be true only if the knowledge of the values of life or the good were so deeply ingrained in the mind of man, as a passionate conviction, that he would necessarily live according to the truth. This is good philosophy.

"Opinion, Science, and Illumination"

Dr. Moore's defense of the synthesis of philosophy and religion, attempted by the best representatives of the Eastern tradition, establishes a link with the attitude shown by H.P.B. to have characterized the Alexandrian Theosophists. Moore writes:

> The generally accepted position in Indian philosophy is that there are three steps to the truth: (*a*) hearing or reading the truth from a teacher or book; (*b*) applying rational examination to what one has

heard; and (*c*) meditation upon the result of this rational examination so as to make the truth reached thereby significant for the teacher.

In Buddhism and Hinduism there are repeated warnings not to accept any idea as true on the basis of its having been handed down from even the highest of authorities, including the Buddha himself, according to his own words. If "examined beliefs" rather than unexamined beliefs are the mark of philosophy, it is significant that Indian philosophy demands examined beliefs and rejects unexamined beliefs. Neither the word of another, no matter how high the authority may be, nor one's own intuition is immune to examination or is to be accepted at its face value without examination.

A Different Kind of Faith

Dr. Moore began his contribution to rapprochement between Eastern and Western philosophy as chairman of the annual East-West Conference at Hawaii in 1950. *Philosophy East and West* was a natural outgrowth of the provocative meeting of minds which then occurred, and, subsequently, a perennial cross-fertilization of Theosophical import has evidently been taking place. A passage from an article, "The Problem of Philosophical Diversity," by Harold E. McCarthy (which first appeared in *Philosophy East and West* for October, 1959) is quoted by Dr. Moore, and provides an excellent example of how to apply sound criticism to Western philosophical traditions and, at the same time, view the fundamentals of Eastern religion with respect. Dr. McCarthy wrote:

> It has been made clear, and one hopes once and for all, that philosophy, like art, religion, and science, has been a universal and distinctive undertaking of man, and such that Eastern philosophies, however closely associated at times with religion, can no more be reduced to religion than Western philosophies, however closely associated at times with both science and religion, can be reduced to either science or religion. This recognition, which now goes beyond mere contention to co-operative and documented substantiation, is by no means trivial or self-evident. . . . It is now clear that not only is it not the case that all Eastern philosophies are associated with religions, but, even when Eastern philosophies are associated with religions, the distinction between philosophy and religion remains and in much the same way as it remains in the West, and possibly more so. It must be remembered that in the Western Catholic tradition, as broad and as diverse as it is, there are theological truths of revelation which are basic to both theology and philosophy, which are to be accepted by the philosopher on the ground of faith, and which are to be regarded as absolute—a point of view an exact counterpart of which is difficult to find in either the

Hindu or the Buddhist traditions. *What is found, historically speaking, is multiple interaction between and among philosophy, science and religion.*

Two Aspects of a Single Movement

Concluding, Dr. Moore speaks of the paradox met by Theosophists seeking to embrace both a healthy agnosticism and a true devotion to a gnosis:

> Actual identity of the knower and the known, is the only true ultimate knowledge and ultimate truth. This can be the goal of philosophy, without being the goal of religion. "Realization," or even identification, as ultimate knowledge does not necessarily constitute religion. There is also the point that fulfillment or even emancipation does not conflict with a rational pursuit of the truth; it climaxes or completes that search by carrying it through—one might say after the intellectual pursuit has been brought to its greatest possible completion—in what some term "religious" fulfillment or realization . . . "To be spiritual is not to reject reason but to go beyond it. It is to think so hard that thinking becomes knowing or viewing, what one might call creative thinking. Philosophy and religion are two aspects of a single movement." (Radhakrishnan, *Indian Philosophy.*)

Theosophical Currents

The past few years have seen an increasing interchange of Theosophical literature among various organizations and associations—evidencing a natural tendency towards unification in spirit of both philosophy and promulgative endeavors. As respects the many publications made available through the Theosophical Publishing Association (Adyar, India), some readers of THEOSOPHY have come to especially appreciate the unpretentious writings of International President N. Sri Ram. Mr. Sri Ram has never undertaken to write a "book" of Theosophical instructions, as was also true of Mr. Judge and Robert Crosbie. The two brief volumes titled *A Theosophist Looks at the World* and *Thoughts for Aspirants* are compilations from thoughts, notes, and letters which provide a genuinely philosophical atmosphere. From the first of the two volumes—on "non-sectarian" Theosophy:

> A synthesis of human life in all its aspects is a magnificent possibility, though to many it may seem too bold a dream. All knowledge arises as modifications of one and the same consciousness. So it is possible to combine all knowledge and make it into a living whole. Each race, each nationality is but a branch of the human tree. It must be

possible for each to develop its life without detriment to others and share in a measure the lives of those others.

"WHAT IS NEEDED"

The following passage from *A Theosophist Looks at the World* seems reminiscent of the tone of Robert Crosbie in *The Friendly Philosopher*:

> What is needed is nothing less than a radical transformation; mere patch-work here and there will not suffice, nor any tinkering readjustment. The reason for the suffering lies not merely in our past karma, but also in our present and continuing ways. It is essential to realize this. By blaming it on others or on karma, we only disown our responsibility and fail to see the urgent necessity of changing ourselves in order to change the world. We tend to assume that *we* can remain ever the same, and it is only the conditions around us that need to be altered. But it is a false view which thus separates the individual from his environment. Our environment is our creation; it is after all but a reflection of ourselves. It is we individually who have to be the centres of change; and the change most needed is a change in the heart of the individual towards his fellow human being.

TRUTH—AND ALTRUISM

The following meditative sentences are characteristic of *Thoughts for Aspirants,* and, although Mr. Sri Ram chooses to employ the word "God," in a symbolic sense, the emphasis is chiefly upon the connection between Truth, Beauty, and Goodness:

> The Truth is within us, but we have to become aware of that Truth; it is involved in our being, and has to be evolved out of it, which evolution is as objective as it is subjective.
>
> . . . . . .
>
> The Truth to which we aspire must include every truth we perceive; it must expand, rise and be susceptible to transmutation, as our perceptions and experience increase.
>
> . . . . . .
>
> Truth recedes into the background when the speaker about Truth is very much in the foreground.
>
> . . . . . .
>
> If a man is truly and altogether kind, all spiritual and heavenly forces are irresistibly attracted to him because he becomes magnetized for them.
>
> . . . . . .
>
> Let the basis for our help be kindliness and an all-round sympathy which produce balance. That balance, which is the correction of every element of one-sidedness, comes out of appreciating the quality of

each thing and person as it is and as he or she is, without comparisons and judgments.

These brief quotations should indicate unmistakably that Mr. Sri Ram expresses the essentially *philosophical* nature of the Theosophical Movement.

Towards Universal Religion

The November isue of the *News Digest* of the I.A.R.F. (International Association for Liberal Christianity and Religious Freedom), reports an I.A.R.F. Congress held in Davos, Switzerland, in 1961. As such yearly congresses occur, located each time in a different nation, steady progress towards a non-sectarian conception of religion is to be noted. A summation of the values considered in successive meetings of the delegates is given by Mr. J. W. Wery:

> In Chicago in 1958 the Congress theme was: Today's Religions can meet the world's needs of today. There the emphasis was on different religions, but it was difficult to hear the answer they gave to the widely varied and deeply complicated problems of the world. In Davos the theme was: The unity of mankind. It was of extreme importance to learn that the search for this unity was of deep concern to *all* peoples, indeed a common task. This common concern bound us all together, not only liberals but all present, even if they did not call themselves liberals. We owe a great debt to guests from Asia and Africa for their willingness to think-with-us.

Is "Liberal Christianity" Still Sectarian?

An opening editorial by I.A.R.F. president Dr. H. Faber, of the Netherlands, describes an animated discussion concerning whether or not the word "Christianity" should be eliminated from the organization's title. Dr. Faber discusses this question on the first page of the *Digest*:

> What catches the eye is the decision to organise an "educational program" during the next three years, in which the member groups will be invited to take part and which will have as its aim bringing into focus the place of our movement in growing world unity. The suggestion to strike from the name of our organisation the words "Liberal Christianity" and to keep only the words "Religious Freedom" was intended to make it possible for non-Christians to take an active part in the movement, which from its start in 1900 has stirred interest in all parts of the world. . . . It became clear in Davos that a liberal movement like ours can and must make a contribution in the field of

international and also of interfaith relations. We do find interest for our work in the East, as we have seen, and we can expect more.

Light from the East

Prof. Dr. Fr. Heiler, of Germany, gave voice to a growing conviction when he spoke of the East as "a treasury of spiritual values, which treasures could well compliment, enrich and even rectify the spiritual life of the West." The number of delegates from India has apparently been increasing, and criticisms from India regarding Christian insularity are falling on receptive ears. An address by Mr. S. Banerjee contains the following comments:

> Men of every religion, race and colour have to come together as friends, as allies, to fight against the same enemy, that is, this divided world.
>
> If only the Westerners would understand how much they have degraded their religion by mixing it up with politics and twining it into a species of materialism. Miss Ward writes in one of her books: We fall into attitudes based upon the most pretentious and unsubtle habits of dividing every issue into black and white and claiming the white for ourselves. All this is death to our relations with Asia.
>
> The West must try to understand that there is something other than all these material benefits, that man lives for . . . They must rub their eyes and try to see through the industrial smoke and the flickering neon-lights what they really want. They must hear above the din of stereo gramophone the call of conscience, the voice of God. . . . Perhaps the West will find in the East more general emphasis on the simplicity of things, a more positive example of the truth, which only the advanced mind in the West is discovering.

A Philosophy that Unites

Another India delegate, Prof. A. Basu, stresses the importance of a non-theological, soul-centered, philosophy and psychology—in a manner clearly reminiscent of the spirit of the Objects of the Theosophical Movement. Prof. Basu writes:

> What is needed is a new psychological factor, the creative feeling for unity. This feeling must not be superficial and must carry in it effective power of realisation. That power can come only from the soul and the spirit of man. A mere intellectual ideal will not be sufficiently dynamic. It must also ultimately come from the spirit because of another reason. The individual man has two centers of being: the ego and the soul. The ego separates, the soul unifies. National egos

stand in the way of human unity. Only emerging national souls can pave the way to world union.

A spiritual religion of humanity is the most effective thing that can base world union. . . . There is a collective soul of all mankind which is waiting to mature and manifest itself, and whose body will be a world union and characteristic expression: human brotherhood.

The final I.A.R.F. "notes" on the Davos Conference focus upon the sort of study which is likely to cause the I.A.R.F. to drop the term "Christian," as America's *Unitarian Register* did not long ago:

As a result of what transpired in the course of our discussion on Man's Nature and Destiny we suggest that the symbols frequently used in religious language namely Man, True Self, World Soul, Christ, Atman, Buddha-nature, Dharma, Tao, etc., should be more closely studied and that especially the question should be examined to discover whether there is a reality common to them all.

Transformation in Religious Education

Divines of a century ago, including many Unitarians, would have found it difficult to identify the program of the Starr King School for the Ministry, in Berkeley, California, as "religious education." An article on the Religious Education page of last December's *Unitarian Register* gives this account of proceedings at this divinity school, under the heading "School Where Children Are People":

Perhaps the outstanding characteristic of the laboratory school has been the freedom allowed the teachers and children by its very form. The plant has been adequate, and the classes have been kept small. Berkeley summers usually permit much outdoor activity.

Freedom also has been allowed in the curriculum, distinguishing the laboratory school from many public schools and church schools. No one expects the teachers to provide, or the children to depart with, specific, pre-planned information or knowledge. Some teachers have used this opportunity to permit the children to find their own directions of interest.

Such a laboratory school affords an opportunity to be more concerned with people as people than with curricula or methodology. Yet one discovers that concern with people as people develops one's ideas of curriculum and method. Each year the laboratory school has proved anew how children thrive when people's primary interest in them is as individuals, and each has shown that when children follow their own interests, content develops rapidly.

ON "UNIVERSAL BROTHERHOOD"

In the December, 1961, issue of the Theosophical Society's Bombay *Theosophical Bulletin* is to be noted this comment regarding man's responsibility to his "younger brother," the animal:

> Most people suffer from a common delusion that the world exists for the benefiit of mankind—that we have the right of complete domination over our brothers the animals, who are considered to exist merely to serve man's pleasure and to be exploited and ill-treated by him as it may suit his purpose. . . . The so-called civilized man has yet to learn that animals have a place and a purpose in the scheme of evolution, and at the same time to recognize that each animal, however small or insignificant it may appear to be, has its own life to live and has its claim on us for consideration and justice.

It is on this basis, of course, that H. P. Blavatsky wrote in her First Message to the American Theosophists that "we are the friends of all those who fight against . . . cruelty to animals . . ." And on the same basis one can appreciate the endeavors of today's anti-vivisectionists, whose steady campaigns are indicative of both sincerity and a willingness to sacrifice time and money in this cause of humaneness.

We often fail to see that the attitude which is cultivated and upheld in the killing of animals is ideatively akin to the one which eventually leads us to the nightmare of a Hiroshima or Dachau. This is not to put the killing of animals and humans on the same plane of evaluation, yet there is a similar motivational complex of ignorance or "heedlessness" behind unprovoked or intentional killing—whether of animals or humans. It should be possible for us to keep this consideration *consciously in mind* when using the lower kingdoms for food or clothing—realizing that we do this only until we find a better method, not because we accept the idea of any inherent *right or need* to extinguish life on any level. We might accept as a working hypothesis Shaw's dictum: "I shall live upon air when I learn how."

YOUTH—AND THE STATUS QUO

It is surprising that two peoples of such (apparently) wide social and economic differences as Americans and Russians should be plagued by similar inner problems of attitude and motivation. The following quotation from the young Russian poet, Yevgeny Alexandrovich Yevtushenko, could, with the change of several political and social labels,

pass quite easily as typical criticism from a contemporary American poet:

> At twenty, I've looked over everything again—
> What I said but shouldn't have said
> What I didn't say but should have said
> I saw that I often lived timidly.
>
> Young people were better before
> The Komsomol is deadly dull nowadays.
>
> Yes, changes, yes, but behind the speeches
> There's some shady game.
> We chatter about what yesterday we kept quiet
> We keep quiet about what we did yesterday.
>
> So many ancient tricks I've seen
> Just staged in a new and expensive way.
> We're all guilty
> Of empty verses and countless quotations
> And standard ending of speeches.

(The Komsomol is a Russian youth organization roughly equivalent to the Boy Scouts or Campfire Girls, but much more ubiquitous.)

Toward Peace

The British Anarchist weekly, *Freedom,* carries as a masthead slogan: "I think we should be men first and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right." A few illustrative quotations from around the world indicate that this keynote, whenever struck, supports "the cause of Theosophy." The great majority of those who are dedicated to Universal Brotherhood are neither "affiliated Theosophists," nor necessarily people who have a well-thought-out philosophy behind their actions, but this very recognition should be a spur to engage in the open advocacy of the "Theosophical Philosophy" in all its many ramifications, both implied and visible. One need not do this as a member of an organization, but speak simply as an individual who wishes to communicate to other idealists that there is an ancient and continuous tradition of thought providing a broader mental base for their acts. Theosophists, also, could learn many lessons of practical application from "idealist-actionists," for understanding grows in the soil of deeds—especially those deeds done not because they are personally rewarding, but because they are "right," because their direction is towards Universal Brotherhood.

LEFT-HANDED APOLOGY

The Winter edition of TOMORROW has published a letter in defense of H. P. Blavatsky—a protest occasioned by derogatory and fallacious remarks appearing in an editor's correspondence column in the Summer edition (see Lookout for March). This informative two-page rejoinder was written by Mrs. Phoebe Bendit, a prominent member of the Theosophical Society at Wheaton, Ill. Mrs. Bendit explains in her concluding paragraph that questions pertaining to the authenticity of "phenomena" allegedly produced by H.P.B. are of comparatively minor significance, so far as major interest of students in Theosophical philosophy is concerned. This, we think, is a point which most needs to be stressed, since Theosophy should be primarily evaluated in terms of Madame Blavatsky's *writings.* The Bendit letter reads in part as follows:

> *Tomorrow* picks up the old stories against her, repeating them without even suggesting that there is another side to the question. Moreover, your correspondent is content to repeat complete falsehoods without even suggesting that these things, though they were said, might not in fact be true. These untruths are not only a distortion of the known facts, but they are highly prejudicial to her reputation as well as harmful to The Theosophical Society which she founded, and which still exists today. It seems a pity that so one-sided an opinion should appear in your pages, giving only those views which are negative, and failing so much as to mention others—which are at least as worthy of credence. . . . Her voluminous writings provide a mass of highly suggestive, if not scientific, material on the occult. That is the reason she is looked up to by Theosophists.

Theosophists, no doubt, will continue to await an editorial apology in the pages of *Tomorrow* for printing demonstrably false "history" in the original account. To publish a single letter written by a Theosophist without such an apology begs the question of editorial responsibility, and is inadequate from any reputable journalistic standpoint.